A SKETCH OF ACADEMICAL INSTITUTION.

8304.b.13

PART I.

RELIGION.

To which is ſubjoined,

A SCHEME of SELF-EXAMINATION.

Ornata parum, contenta doceri.

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BRITISH MUSEUM

INTRODUCTION.

" WHAT ſhall I do to anſwer the ex-
" pectation of my friends in placing
" me at the Univerſity,—and how ſecure to
" myſelf ſuch a ſhare of learning as will enable
" me to enter into ſcenes of real buſineſs with
" reputation, and proſpect of ſucceſs," are queſtions very apt to ariſe in the minds of a young gentleman; becauſe indeed they nearly concern his happineſs: and the ſolution he will naturally expect from his tutor. But perhaps the tutor is not always ready at hand: perhaps he himſelf, eſpecially at firſt coming, is remiſs or playful, and even falſe to his own intereſts, and not much in the humour either to aſk advice or to follow it. However, as the queſtions ſooner or later will certainly be aſked, it may not be improper to anticipate the enquiry, by ſketching out ſome Rudiments of academical learning, adapted to that meaſure of induſtry and capacity, which muſt ever be ſuppoſed in all perſons entering upon a courſe of liberal education.

Here then it muſt be obſerved, that every profeſſion, and indeed every calling in life, having each it's peculiar end to be obtained, each it's particular object to be underſtood, each muſt have it's plan of inſtitution more directly ſuited to it's reſpective purpoſes.

But the three or four firſt years that are ſpent in the Univerſity, may very well be employed in ſuch a courſe of ſtudy, as will be a good preparative for any of the liberal profeſſions and callings, whether of ſtateſmen, gentlemen, lawyers, phyſicians or divines. And I will appeal to the apprehenſion of common ſenſe, whether it be not deſireable that every youth at the univerſity ſhould furniſh his mind with a knowledge of Religion—Logick—Mathematicks in it's main branches, Arithmetick and Geometry—Moral Philoſophy, with the principles of Civil Polity—Natural Philoſophy—Claſſical Learning—Hiſtory, and it's appendages Geography and Chronology—together with what are neceſſary inſtruments of all the reſt, a competent knowledge of Languages, antient and modern.

This then is the general plan upon which all are to proceed in the exerciſe of their faculties, and employment of their time. There is ſo much variety in it as may ever be an overbalance to the temptations of ſauntering and

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meer idleneſs; and may in conſequence, divert them from the purſuit of criminal pleaſures: at the ſame time it is large enough, I will not ſay meerly for *four* years ſtudy: it would be happy if, after ſeven or eight, an induſtrious youth found himſelf tolerably maſter of it in it's whole extent. But, though the time of his ſojourning there ſhould chance to be no more than two or three, let him do what he can; accuſtom himſelf to take pains; get at leaſt enough to carry him forward when he has more leiſure, and for the preſent to improve by what he hears or reads, and to keep clear of advancing abſurdities in converſation. But by all means let him be wiſer than to ſuppoſe that, becauſe the time allotted him by his parents happens to be ſhorter than that of common ſtudents, he can therefore afford to be more laviſh of it. As well might the ſervitor run himſelf in debt, and vye with the nobleman in his expences, becauſe his pittance is ſcarce enough for common neceſſaries. Whatever be the caſe of other ſtudents, the nobleman and gentleman-commoner can ill afford to be idle: Their time of ſtay being ſhorter, ought for that reaſon to be huſbanded with more thriftineſs and prudence.

If then they are animated by a nobleneſs of ſpirit ſuitable to their ſuperior rank, if they have

have an honeſt love of praiſe, and a deſire of becoming great—truly great by doing good; they will ſincerely wiſh for abilities fitted to that glorious aim; and in this view let them recollect, that it is the work of Patience and Application to lay the foundation of true learning and ſolid ſenſe; and that without theſe, the greateſt promptitude and gracefulneſs of rhetorick will want it's proper nerves, and, if added to a bold and enterprizing forwardneſs in active life, will render them conceited to their own diſgrace, and perhaps to the ruin of thoſe who truſt their affairs to ſuch imprudent management.

But on the other hand, " ſince it cannot " be hoped they ſhould have time and ſtrength " to learn all things under a tutor, moſt pains " ſhould be taken about that which is moſt " neceſſary: ſomething indeed of each of the " abovementioned articles is to be taught them, " to give them a taſte of what their own in- " duſtry muſt perfect; but That ſhould be " principally looked after, which will be of " moſt and frequenteſt uſe to them in the " world. *Locke on Education.* §. 94.

RELIGION.

RELIGION.

THE article of *Religion*, if conſidered in it's full extent, would carry me to a great length; whether I was to inſiſt upon the great importance of it to mens preſent and future happineſs; or, whether I was to repreſent the manner in which the ſtudy of it ought to be conducted, eſpecially by thoſe who are deſigned for Clergymen.

But they, who are not deſigned for Clergymen, will do well to reflect, that, whoever has a ſoul to be ſaved is highly concerned to enquire ſeriouſly after the means requiſite for that intereſting purpoſe. Happy for them who have received an early tincture both in the knowledge and love of Religion from the care of their parents! But young men are to conſider, that their converſation, as they come further into the world, will often lie among men of very looſe principles; and, therefore, a continued cultivation of the ſeeds of religion formerly ſown will be very neceſſary towards ſecuring them from being ſeduced by the inſidious ſuggeſtions of wicked men.—May I not

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add too, that the Chriſtian religion, as profeſſed in the Church of *England*, being incorporated with our Civil Conſtitution, and making an eſſential part of it, the ſame reaſons of Policy which recommend a knowledge of the one, conclude equally ſtrong for the other? In every light, it cannot be neglected without extreme folly and danger. And whoever will not be at a little pains to underſtand the main principles of it, and the reaſons in which his belief of it is founded, will, in the event, be ſubject to meer chance, whether he is Heathen, Mahometan, or Chriſtian; Papiſt or Proteſtant; Church-of-England-man or Diſſenter.

In this view, ſome ſhare of a young man's attention, on Sundays more eſpecially, ſhould be employed in perfecting his knowledge of what a Chriſtian ought to believe and practiſe. And by all means let him avoid the prepoſterous folly of thoſe forward geniuſſes, who adventure boldly into all the intricacies of modern cavil concerning the evidence of Religion, Natural and Revealed, before they underſtand the firſt principles of That, into which they have been baptiſed, and whoſe authority they very preſumptuouſly arraign.

The principles of Chriſtianity are well ſketched out in our *Church-Catechiſm*, and may there be reviewed to good purpoſe, by the help of

of ſome approved Expoſition. For a curſory reading, Dr. *Clark*'s will be found very eaſy and familiar.—Archbiſhop *Wake*'s, to ſuch, as will be at the pains to examine the texts of ſcripture referred to in the margin, will be more ſatisfactory; and, if thrown into the form of a continued diſcourſe, will be an excellent foundation for his future enquiries. I may add that this Expoſition will inform him very diſtinctly of the principal points of doctrine in which the Church of *England* differs from the Church of *Rome*. Beſides this, he ſhould occaſionally enlarge his enquiries, and aſſiſt his meditation by the help of approved *Sermons*.—(And here the Index of Sermons ſubjoined to an *Introduction to Moral Philoſophy* may be uſeful, eſpecially with reſpect to practical duties.)

If there happens to be a Church Holiday in the week, his curioſity may be gratified very agreeably and uſefully by peruſing an account of it either in Mr. *Nelſon*'s *Faſts* and *Feſtivals*; or, (which is better fitted for perſons of liberal education,) Dr. *Stanhope's Comment on the Epiſtles and Goſpels*. In the ſame manner he will do well to determine himſelf to a conſideration of the grand and fundamental doctrines of Chriſtianity—The *Divinity* and *Incarnation* of our bleſſed Saviour—His *Death* and *Reſurrection*—The doctrine of *Divine Grace*, and

the *Trinity*—with the *Lord*'s *Supper*, more particularly at thoſe ſeaſons of the year, which by our Church-Service are appointed for ſuch meditations.

Above all I muſt exhort him to improve his acquaintance with that book, which being the only ſource of true religion, will adminiſter never-failing comfort and improvement, I mean the *Holy Bible*. Of which it muſt be taken for granted, that he hath a fair copy in Engliſh, and alſo of the Originals as far as he is able to uſe them. In what order, and with what particular views the ſeveral parts of it may be read with greateſt advantage, is well repreſented by Mr. *Lowth*, in his *Directions for reading the Holy Scriptures*.—The thread of hiſtory contained therein, is drawn out very diſtinctly in (Biſhop *Lloyd*'s) *Chronology of the Bible* which is printed at the end of ſeveral larger editions of the Engliſh Bible, eſpecially the *quarto* ones. Mr. *Oſtervald*'s *Abridgment of the Hiſtory of the Bible*, as improved by the Society for promoting Chriſtian Knowledge, will be found a very uſeful manual. And ſo will Dr. *Watt*'s; who having methodized the ſeveral parts of the ſacred hiſtory, has added a ſhort and very diſtinct account of the Jewiſh cuſtoms relative to it, taken chiefly from Dr. *Prideaux*'s *Connection*.

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Neither ſhould a young man be without ſome commentary upon the holy Scripture, ſuch as Biſhop *Patrick*, and Mr. *Lowth* upon the Old Teſtament; the hiſtorical books are paraphraſed in a ſhorter compaſs by Mr. *Pyle*.—Dr. *Clark* has done the ſame on the *Goſpels*, Mr. *Pyle* on the remainder of the New Teſtament. For further ſatisfaction recourſe ſhould be had to Dr. *Hammond*, Dr. *Whitby*, or Dr. *Doddridge*. To which I will add Dr. *Wells*, who has given a plain, but very uſeful Expoſition of the whole Bible.—Some of theſe I ſhould recommend to be conſulted as difficulties happen to ariſe; while the Prefaces prefixed to each book will prove no leſs entertaining than uſeful for the account they give of the time, the occaſion, and other circumſtances of their being written.

The ſeveral offices contained in our Liturgy are well explained by Mr. *Wheatly*.

Upon the Doctrines and Duties of *Natural Religion*, Biſhop *Wilkins* will be found eaſy and comprehenſive:—Upon the Articles of the Chriſtian Faith Dr. *Kennet*'s or Dr. *Biſhop*'s Abridgment of Biſhop *Pearſon* on the Creed;—or Mr. *Kettlewell*'s Practical Believer:—Upon Practical Chriſtianity Dr. *Clark's Eſſays on Baptiſm*, *Confirmation*, and *Repentance:* Which little book likewiſe gives a judicious ſpecimen

of the reaſoning of the primitive Chriſtian writers upon thoſe ſubjects.

Biſhop *Gibſon*, in his *Three Paſtoral Letters*, and, upon a larger plan, Dr. *Stebbing* have brought the Evidences of the Chriſtian Religion into a compendious view.

The range of argument, upon this ſubject, in *Grotius*'s excellent treatiſe *de Veritate*, &c. is ſo large and ſo full of Learning, that few young perſons can follow it: Add to this that the firſt Book is not without ſome philoſophical miſtakes. They therefore ſhould not attempt to read it in their private ſtudies without the help of ſome commentary. Of this kind is *Jenkin's Reaſonableneſs of Chriſtian Religion.* The *firſt* Volume follows *Grotius* exactly in reſpect both of matter and method, and in V. 2. are added many illuſtrations, many difficulties are are ſolved which are but lightly, if at all, touched by *Grotius*.—Indeed every part of the argument hath received great improvements from the pens of our Engliſh Divines within theſe laſt fifty years: but theſe may be reſerved for future enquiries.

The whole Hiſtory of the New Teſtament, and the propagation of Chriſtianity during the three firſt centuries is clearly repreſented in *Echard's Eccleſiaſtical Hiſtory*.—For an account of the *Reformation* in *England*, *Burnet's Abridgment of his own Hiſtory of it* may ſuffice.

On this ſubject of Religion a young man ſhould endeavour to poſſeſs himſelf with juſt notions concerning the true nature, value and importance of it. And let him not be over delicate in rejecting plain practical writers, becauſe he finds them void of that elegance which hath juſtly given a vogue to claſſick authors. On the other hand, let him not confound the rules of ſound judgment, by admitting piety of ſentiment, earneſtneſs of zeal, no not even goodneſs of intention, in compenſation for want of learning upon learned ſubjects, or for want of diſcretion in matters of conduct. By all means let him exerciſe his critical taſte as freely as he can, conſiſtently with ſeriouſneſs and good temper; and, in the faculty of Divinity, he will aſſuredly find numberleſs writers diſtinguiſhed by various excellencies, the ſprightlineſs of their fancy, the elegance of their compoſition, the accuracy of their ſtyle, the copiouſneſs of their matter, the ſolidity of their reaſoning, and their happy application of philological, hiſtorical, and philoſophical knowledge. In theſe views we are concerned with theological writers as Scholars; but as Chriſtians, I may add as reaſonable Beings, we ſhould all along refer our theological enquiries to the producing worthy notions of God's wiſdom and goodneſs, in our creation, preſervation,

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and redemption, and to (what is connected with them) the bettering of our tempers and manners: we cannot too ſtrongly impreſs upon our minds a practical ſenſe of theſe matters; and by making ſuch awful ſentiments habitual we ſhall certainly derive all the advantages of ingenuouſneſs and activity in our ſtudies, together with much improvement and ſtability in every moral virtue.

And while the Student is laying this foundation of Chriſtian knowledge, let him from time to time well cement it by that regular attendance upon the ſervice of the chappel to which he is called by the rules of academical diſcipline, not omitting the diſcreet uſe of private devotion, more eſpecially where ſuch frequent opportunities of joining in publick worſhip are not to be had; — and I may venture to pronounce, that this courſe, ſimple and plain as it is, will prove a good ſecurity againſt all common dangers of immorality and irreligion.

But if a young man's intended Profeſſion, or if his inclination, whether it be to gratify his curioſity, or to obviate the ſcruples which may be thrown in his way, ſhould urge him onward to more particular enquiries, he ſhould be apprized, that of all the regions of ſcience, there is none more extenſive in itſelf, none

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that has been rendered more intricate by the multiplicity of guides and directors than this of *Divinity*. It is very fitting therefore that, as it is of the laſt importance not to miſtake his road, he ſhould temper the freedom of his ſallies by modeſty and caution; he ſhould procure a map of the whole, and of the ſeveral parts into which it may be diſtinguiſhed, taking proper references from his more experienced Friends, to ſuch Books as are fitteſt to be conſulted in his paſſage.

Here then it is obvious to premiſe, that a knowledge of the Greek and Latin languages is abſolutely neceſſary to a profeſſed Student in Divinity; and that the Hebrew, at leaſt enough to ſee, if not to examine, the force of a criticiſm, is at this time, from particular circumſtances, become very deſireable. But beſides the laying a foundation of Chriſtian knowledge in ſome ſuch method as hath been above deſcribed, he muſt now review his ſtudies of Moral Philoſophy, he muſt illuſtrate, confirm, or correct it by ſcriptural determinations, obſerving how the philoſophical plan, whether that of ancient Gentile Ethicks, or of Modern Ethicks and Natural Religion, hath been enlarged by the addition of other Doctrines and Duties peculiar to Chriſtianity. In doing which he cannot take a a ſafer courſe than that which is pointed out by

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ſuch of our Engliſh Divines as have expounded or commented on our Church Catechiſm in its ſeveral parts, namely, the Baptiſmal Vow, the Creed, the Ten Commandments, the Lord's Prayer, and the Doctrine of the Sacraments.

II. He muſt enable himſelf to ſet forth the Evidences of Religion both Natural and Revealed. — Thoſe of Natural branching out into very important ſpeculations concerning the Being and Perfections of God, the certainty of a Providence and a Future State.

The Evidences of the Chriſtian Religion he muſt learn to ſtate, not only in a general view, but as it is confirmed from the more particular topicks both of its internal excellency, (which coincides with the articles abovementioned), and its external evidence, drawn from miracles, — from prophecies and types — and from the circumſtances of its marvellous Propagation.

III. The Books of Holy Scripture will open very extenſive ſcenes of Enquiry; the Authority of the Books themſelves is to be maintained againſt Atheiſts and Deiſts; and the Canon received in the Church of England juſtified againſt Papiſts. The conſideration of the former branch will neceſſarily lead him into various diſquiſitions concerning the Jewiſh Religion, its riſe, progreſs,

progreſs, and abolition; while the latter point cannot be eſtabliſhed but by the help of Eccleſiaſtical Hiſtory.

Again, the Books of Holy Scripture muſt be conſidered as to their ſubject-matter, Hiſtorical, Prophetical, Doctrinal and Moral. Their Authors, Time, Scope, and Manner of writing are to be ſeverally aſcertained and remarked.

It ſhould be enquired what Helps may be had for underſtanding them, both with reſpect to the original Hebrew and Greek languages in which they were written; and with reſpect to the Hiſtorical Facts and Cuſtoms therein alluded to.

It ſhould be known what are the principal Editions and Tranſlations and Commentaries, with their Excellencies or Defects.

Nor can a critical compariſon of the Sacred Text be made without the help of Concordances in Hebrew, Greek and Engliſh.

IV. Though the Hiſtory of the Bible is intimately connected with the conſideration of both the foregoing articles, yet it ought to make a diſtinct head of Enquiry. From a Divine it may be expected that he ſhould be able to digeſt the ſeveral facts recorded, in proper order of Time, and, in many particulars, point out their connexion with ſeveral parts of Profane Hiſ-

tory; and that he ſhould know enough to fill up that hiſtorical interval of the Jewiſh Hiſtory which lies between the Old and New Teſtaments. For theſe purpoſes aſſiſtance muſt be borrowed from profane writers, and diſtinct treatiſes muſt be conſulted concerning the Geography and Chronology of the Bible, concerning antient Cuſtoms and Rites, Phœnician, Jewiſh, Grecian and Roman.

V. Eccleſiaſtical Hiſtory of the times immediately ſubſequent to the Hiſtory of the New Teſtament, ſo far as it reſpects the propagation of Chriſtianity, reflects great light upon the Evidence of it. It is from this ſource alſo that we vindicate the authority of the Canonical books of the New Teſtament, that we juſtify our Church in the reception of ſeveral Uſages both of Eccleſiaſtical Government and Diſcipline, and trace out the riſe and progreſs of erroneous doctrines and ſuperſtitious practices, introduced by the Church of Rome. In order therefore to apply them to their proper uſe, it is requiſite to know ſomething of the ſucceſſion of Writers called the Fathers, the times and languages in which they wrote, the ſubject matter of which they treat, and the peculiar excellencies of the moſt remarkable among them.

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VI. As a Miniſter of the Church of England, He is concerned to know ſomething of the Eſtabliſhment of Chriſtianity in Britain, to trace the Uſurpations of Popery, and the Hiſtory and Circumſtances of our Reformation, together with the riſe and progreſs and ſettlement of our preſent Eccleſiaſtical Eſtabliſhment. He ſhould know what ſchiſms have ariſen with reſpect to Church Diſcipline and Government, in what particulars the Church of England ſtands diſtinguiſhed from Papiſts, and from Proteſtant Diſſenters, whether Preſbyterians, Anabaptiſts, Quakers, or others; and the invalidity of the reaſons upon which they ground their ſeparation.

The ſame is to be known with reſpect to the riſe and progreſs and refutation of Heretical Opinions, particularly the Arian and Socinian. The courſe of which enquiries will naturally lead into an hiſtorical knowledge of Our Articles and Liturgy with their Vindication.

At the ſame time he will do well to conſider how truly odious and unchriſtian is the Spirit of Perſecution, and upon what joint reaſons both of Chriſtian Duty and Political expediency, a Toleration of perſons conſcientiouſly Diſſenting from the Church Eſtabliſhed has been granted by the Legiſlature.

VII. A Clergyman's qualifications will be materially defective unleſs he obtains a competent knowledge of thoſe Laws of the Land which reſpect the civil rights and immunities of the eſtabliſhed Church, and alſo of thoſe which it concerns every Beneficed Perſon, at his peril, to obſerve.

The object of theological ſtudies being unqueſtionably thus extenſive, the young Student ſhould reflect before he enters upon it, how little ſhelter the Clerical Profeſſion can afford to Ignorance and Incapacity; and indeed how improper will be his choice, if he thinks to find it a genteel retreat for Idleneſs. The Duties of it as they are deſcribed in the Book of Ordination are many and momentous. And the literary qualifications for it in reſpect of Labour, Parts, and Learning, to ſay the leaſt of them, are not a whit inferior to thoſe of the other Learned Profeſſions.

If there be any ſenſe of Duty, any fear of Ignominy, any horror at the thoughts of betraying the beſt of Cauſes, the Cauſe of Religion and Virtue, the ſerious Youth, if he reſolves to undertake its defence, will do it heartily, and be in earneſt to qualify himſelf for that purpoſe. The order and method to be obſerved in doing it, I have above deſcribed; and

and yet I am ſenſible that particular circumſtances may ſometimes admit, if not require, a departure from it: Neither would I abſolutely diſcourage even ſuch deviations as take their riſe from mere curioſity and fancy.

For the Genius of different perſons ever carrying a different bias and fitting them for various purſuits, it would be unreaſonable to forbid the Student in Divinity to follow it, when in other ſtudies it hath frequently opened a way to excellence and perfection.

Only let him reſtrain the ſallies of Fancy within the bounds of diſcretion: Let him not adventurouſly ſtep forth as a Champion for our Chriſtian faith againſt Atheiſts and Deiſts, or for our Eccleſiaſtical Eſtabliſhment againſt Papiſts and Sectaries—No, let him not become a dabbler in their writings, before he has laid a good foundation and been well principled in the genuine doctrines and duties of Chriſtianity. And

In order to take his next ſteps with advantage, he ſhould learn what are the books proper to be conſulted on every occaſion of doubt or difficulty.

Nor is this neceſſity of Book-knowledge peculiar to the Study of Divinity; it appears indiſpenſable in every branch of literature, as much as it is neceſſary for every apprentice

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to know the ſeveral tools and inſtruments which will be uſeful in the manual operations of his reſpective trade. And the young Student at the Univerſity, if he is wiſely directed and well diſpoſed, will carefully improve one great advantage of his ſituation there, which he will in vain wiſh for in other places; I mean that of having an eaſy acceſs to publick Libraries. Indeed he may partly judge of his fitneſs, in reſpect of natural diſpoſition, for This Profeſſion, by the pleaſure he feels in every new diſcovery of what may qualify him for it: If he cannot ſometimes make it the amuſement of his leiſure hours to retire into the Library and examine the Treaſures which it contains, if he finds it agreeable to play, to ſaunter, to do nothing, or worſe than nothing, rather than exerciſe his ſagacity and judgment in a matter ſo eaſy, ſo copious, and ſo entertaining, there is little reaſon to hope that he will receive pleaſure from reading any Books that ſhall hereafter be put into his hands.

I ſhall here minute down the names of ſome Books in each of the abovementioned branches of Theological knowledge, leaving him, from his own obſervation, aſſiſted by the judgment of experienced Scholars, to learn what are their proper characters and uſes.

§. 1. *General Directories.*

BRAY Bibliotheca parochialis.
Du Pin — Dodwell — Wotton — Bennet method of ſtudying Divinity.
St. George Examination of Candidates for Orders.
Penton Apparatus ad Theologiam.
Barlow Directions for the choice of Books in Divinity.
Mabillon de Studiis monaſticis P. II. c. 2, &c.

§. 2. *Bodies of Divinity.*

Uſher — Fiddes — Stackhouſe Body of Divinity.
Epiſcopii Opera.
Limborch Theologia Chriſtiana.
Turretini Inſtitutiones Theologiæ Elencticæ.

§. 3. *Antient and modern Ethicks.*

Ariſtotelis Moralia.
Cicero de Officiis — Diſputationes Tuſculanæ — de Finibus.
L. An. Senecæ Opera moralia.
Arrian Commentary on Epictetus by Mrs Carter.
Grotius de Jure Belli & Pacis.
Puffendorf Law of Nature and Nations — Duty of Man and Citizen — Burmalaqui — Rutherforth on the ſame.
Cumberland de Legibus naturæ.
Wolfius de Theologia naturali.
Wollaſton Religion of Nature.
Hutchinſon — Grove Moral Philoſophy.
Balguy Tracts.

§. 4. *Chriſtian Ethicks.*

Whole Duty of Man with other Works by the ſame Author.
Bray on the Baptiſmal Covenant.
Hammond Practical Catechiſm.
Towerſon — Newcome — Burnet — Wake — Clark &c. on the Church Catechiſm — Tullii Enchiridion.
Barrow — Tillotſon — Clark Sermons.
Lucas Practical Chriſtianity.
Gardiner — Blair — Blackal — Norris on the Beatitudes.
Gaſtrel Chriſtian Inſtitutes.

Fleetwood — Delany on Relative Duties.

See the Table of Reference to Engliſh practical Diſcourſes at the end of Bentham's Introduction to moral Philoſophy. — See alſo the Catalogue of Religious Tracts diſperſed by the Society for promoting Chriſtian Knowledge.

Pearſon — Kettlewell on the Creed.

Wilkins on Prayer and Preaching.

Waterland — Nelſon — Gibſon — Wilſon &c. on the Lord's Supper.

§. 5. *Evidences of Natural Religion.*

Cudworth Intellectual Syſtem — cum notis Moſhemii.

Bently Courſe of Sermons at Boyle's Lecture with others collected in 3 vol.

Barrow — Tillotſon — Clark — Abernethy on the Being and Attributes of God.

King Origin of Evil.

Baxter Enquiry into the nature of the human Soul.

Ray Wiſdom of God in the Creation.

Derham Phyſico — Theology and Aſtro-Theology.

Gaſtrel Moral Proof of a future State.

Sherlock on Providence, Death, and future State.

§. 6. *Defence of Revealed Religion.*

Leland view of Deiſtical writers — and Defences of Chriſtian Religion.

Sherlock Diſcourſes at the Temple Church 4 vol.

Butler Analogy. — See alſo the Sermons at Boyle's Lecture.

Rogers Neceſſity of Revelation.

Euſebii Præparatio & Demonſtratio Evangelica.

Huetii Demonſtratio Evangelica.

Alb. Fabricii delectus Argumentorum pro veritate Religionis Chriſtianæ — Lux Evangelii.

Grotius de veritate Religionis Chriſtianæ.

Jenkins Reaſonableneſs of Chriſtianity.

Stebbing — Addiſon Evidence of Chriſtian Religion.

Gaſtrel principles of Deiſm truly ſtated — Certainty of Chriſtian Religion.

Conybeare Expediency of Revelation — on Miracles — Defence of Revealed Religion.

Foſter Truth, Uſefulneſs and Excellency of Chriſtian Religion.

Jortin Diſcourſes concerning the Truth of Chriſtian Religion.

Berkley Alciphron.

Sherlock Tryal of the Witneſſes of the Reſurrection.

Weſt on the Reſurrection.

Pearce

Pearce — Lardner Vindication of our Saviour's Miracles.
Sherlock on Prophecy — Bullock's Sermons.
S. Chandler Vindication of Chriſtian Religion.
Clark — Chandler — Newton on the Prophecies of O. T.
Warburton Divine Legation of Moſes.
Webber Jewiſh Diſpenſation conſidered.
Hutchinſon — Swanne uſe and deſign of the Ceremonial Law.
Lavington on the nature and uſe of Types.
Lyttelton Obſervations on St. Paul.
Robertſon Situation of the world at Chriſt's appearance.
Kidder Demonſtration of the Meſſiah.
Limborch Collatio cum Erudito Judæo.

§. 7. *Holy Scriptures, their Authority, Inſpiration* &c.

Blackwell Sacred Claſſicks.
Bayly Eſſay on Inſpiration.
Lowth Vindication of the Authority and Inſpiration of Scripture — Directions for Reading.
Potter Prælectiones Theologicæ.
Stillingfleet Origines Sacræ.
Coſin of the Canon of the Old Teſtament.
S. Chandlers Vindication of the Hiſtory of O. T.
Allix Reflexions on the Books of Scripture.
Lowman Diſſertation on the Civil Government of the Hebrews.
Univerſal Hiſtory V. 1ſt.
Leland Divine Authority of New Teſt.
Richardſon Defence of the Canon of N. T.
Millii Prolegomena ad Nov. Teſt.
Lardner Credibility of the Goſpel-Hiſtory.
Moſhemii Inſtitutiones majores ſæc. I.
Prefaces to the ſeveral books of O. and N. T. in the Commentators.
Oſtervald Arguments of the Books of O. and N. Teſt.
Stackhouſe Hiſtory of the Bible.
Shuckford — Prideaux Connexion.
Spencer de Legibus Hebræorum.
Godwin Moſes and Aaron.
Leydecker de repub. Hebræorum — de vario Hebræorum Statu.
Cunæus de Repub. Hebræorum.
Fleury Manners of the Jews.
Calmet Dictionary of the Bible.
Critici Sacri.
Poli Synopſis Criticorum.
Patrick and Lowth on the O. T.

Wells — Wall on the O. and N. T.
Mede Select Diſcourſes.
Vitringa Obſervationes Sacræ.
Outram de Sacrificiis.
Hammond — Whitby — Dodderidge on N. T.
Wolfii Curæ Philologicæ in N. T.
Lightfoot — Lamy — Pilkington — Macknight Harmony of the Goſpels.
Clark and Pyle on N. Teſt.
Lock — Taylor — Benſon — Pierce — Hallet on the Epiſtles.
Daubuz on the Revelations.
See, Catalogue of Commentators ſubjoined to Calmet's Dictionary.
Letſom Index to Sermons.
Lowth de Sacra Poeſi Hebræorum.
Noldius de particulis Hebr. Chald.
Glaſſii Philologia Sacra.

§. 8. *Verſions, Editions &c.*

See Le Long Bibliotheca Sacra — and the Catalogue ſubjoined to Calmet's Dictionary — Hody de Textibus Originalibus &c.
Biblia Polyglotta per Walton.
Biblia Hebr. cum Lat. interlin. per A. Montanum — Houbigand Forſter — Vanderhoght — Michael.
Biblia LXX Gr. per Grabe — Bos — Breitinger.
Nov. Teſt. Gr. per Millium — Kuſterun — Bengelium — Fell — Wetſtein.
Lewis Hiſtory of all the Eng. Editions of the Bible.
Concordantia Bibl. Hebr. per Buxtorf — Calaſio — Kircher — Taylor.
Concordantia Bibl. Gr. per Trommium.
——— Nov. Teſt. Gr. per H. Stephanum — Schmidium.
Cotton — Newman — Cambridge — Cruden Concordance to the Engliſh Bible.
Bedford — Jackſon Chronology.
Joſephi Antiquitates Judaicæ.
Uſher Annals.
Simſon Chronicon.
Helvicus — Marſhal — Blair Chronological Tables.
Bocharti Phaleg.
Relandi Palæſtina.
Wells Geography of the Bible.
Arnold Commentary on the Apocryphal writers.

§. 9. *Eccleſiaſtical Hiſtory.*

Boſſuet Diſcourſe on Univerſal Hiſtory.
Bingham Antiquities of the Chriſtian Church.
Cave Primitive Chriſtianity — Lives of the Apoſtles and Primitive Fathers — Hiſtoria Literaria.
Fleury — Du Pin Eccleſiaſtical Hiſtory.
Tillemont Memoirs, 3 firſt Centuries.
Richardſon Prælectiones Theologicæ.
Baſnage Annales Politico-Eccleſiaſtici.
Baronii — Raynaldi — Spondani Annales.
Centuriatores Magdeburgenſes.
Howells Hiſtory.
Sculteti Medulla Patrum.
Moſhemii Inſtitutiones Hiſtoriæ Chriſtianæ.
Echard's Eccleſiaſtical Hiſtory.
Jortin's Remarks on Eccleſiaſtical Writers.

§. 10. *Hiſtory of the Church of England, and its defence againſt Popery.*

Uſher Antiquitates Eccleſiæ Britan.
Fuller — Collier — Warner's Eccleſiaſt. Hiſtory.
Stillingfleet Origines Britannicæ continued by Innet.
Burnet's Hiſtory of the Reformation.
——— Abridgment.
Strype's Memorials and Lives &c.
Father Paul's Hiſtory of the Council of Trent. Publiſhed in French by Courayer.
Jewell againſt Harding — Laud againſt Fiſher.
Chillingworth Religion of Proteſtants.
Barrow of the Supremacy.
Tillotſon's rule of Faith.
Trap Popery truly ſtated.
Bennet — White of Popery.
Sharp's Sermons vol. 7th.
Popiſh Controverſy methodized by Bp Gibſon. 3 vol. Fol.

§. 11. *Defence of the Ch. of England, its Diſcipline and Church Government againſt Diſſenters.*

Hooker's Eccleſiaſtical Polity.
Potter on Church Government.
Warburton's Alliance of Church and State.
Rogers of the viſible and inviſible Church.

Sclater's

Sclater's Original Draught of the Primitive Church.
Lloyd's Account of Church Government.
Maurice of Dioceſan Epiſcopacy.
Madox of Ch. Government under Q. Elizabeth.
Hoadly Reaſonableneſs of Conformity.
London Caſes — Whites Letters againſt the Diſſenters.
Bennet — Leſly — and Keith againſt the Quakers.
Roger's Defence of the Civil Eſtabliſhment of Religion.
Sherlocks defence of the Corporation and Teſt Acts.
Locke on Toleration.

§. 12. *Againſt Arians and Socinians.*

Waterland — Berriman — and other Sermons at Lady Moyer's Lecture.
Waterland's Importance of the Trinity.
Waterland — Troughear — Horbery on the Athanaſian Creed.
Randolph — Stephen's Sermons on the Divinity of G. the Son and Holy Ghoſt.

§. 13. *Articles and Liturgy.*

Conybeare of Subſcription to the Articles.
Burnet — Ellis — Welchman on the Articles.
Bennet Method of ſtudying the 39 Art.
Nicholſi Defenſio Eccleſiæ Anglic.
Hamon L'Eſtrange Alliance of Divine Offices.
Hooker's Eccleſ. Polity Book the 5th.
Comber — Nichols — Wheatly — Biſſe — Beverege on the Commou Prayer.
Sharp explication of the Rubricks.
Burnet on the Paſtoral Care.

§. 14. *Eccleſiaſtical Laws.*

Gibſon's Codex.
Grey's Abridgment of it.
Stillingfleet's Eccleſiaſtical Caſes.
Watſon's Clergyman's Law.
Johnſon's Clergyman's Vade mecum.

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MUSEUM

A

SCHEME

OF

SELF-EXAMINATION.

A

SCHEME

OF

SELF-EXAMINATION.

THE exerciſe of Self-examination, in reſpect of Religion and Morality, hath been frequently recommended by wiſe and good men: and the uſefulneſs of it hath ever been confirmed by experience. To Maſters of Families, to Merchants and Traders, it appears abſolutely neceſſary in point of Oeconomy.

And ſurely every reaſon concludes equally ſtrong for examining well how we huſband our Time—that Talent, on which the value of all the reſt very much depends; and which, if buried through indolence, if loſt through miſapplication, or ſquandered away in vice, is moſt difficult to be retrieved.

A Few

Few perſons are more intereſted in the performance of this duty than younger Students at the Univerſity: Nor indeed are Any more liable to be deceived, and even to deceive themſelves, than They.

Joyous they ſhake off the trammels of School-diſcipline, and enter into what they think a ſcene of Liberty: Giddy in contemplating its variety, and uncertain What to Do, and Where to Fix: Admiring every object that carries the appearance of novelty, and therefore often changing; tranſported with every feel of pleaſure, ignorant of conſequences, and therefore ſanguine in their hopes and fearleſs in their apprehenſions; careleſs from whence they embark, and unmindful whither they are going.

Whereas grown perſons are often checked in their purſuit of wrong courſes by the weight of their expenſiveneſs, the young man, having a conſtant reſource in his Parent's fondneſs, for that reaſon is apt to be laviſh of his Time and his Money, in proportion to the liberality with which he finds every Want precluded and every Conveniency ſupplied.

No wonder then if he overlooks the real circumſtances of his condition—if he miſcalculates What he does ſpend—and much more

What

What he ought to ſpend; add to this, that, by ſpending more than he can afford to ſpend, he not only injures himſelf and his parent by the preſent damage, but unhappily contracts ſuch habits of being both expenſive and idle, as he ever after finds a difficulty to reform.

And, if this be a misfortune incident to young men in matters which lie within the reach of common ſenſe, much more at a loſs will they be in reſpect of thoſe accompliſhments which form the Scholar, and are far removed from common life. In manual trades the proofs of induſtry and ingenuity are obvious and inconteſtable; the mechanick need only produce his work to aſcertain his title to praiſe or diſgrace. But the proofs of literary and intellectual proficiency are leſs ſtriking, ariſing from a multiplicity of articles; the acquiſition of which, in the nature of things, is very ſlow and almoſt inſenſible:—nay, barely to know What articles are neceſſary is a work of ſome obſervation and experience. Hence it comes to paſs, that the young Scholar is ſometimes deceived by judging his proficiency to be more than it really is. Seeing not the extent of uſeful ſcience, in knowing Something, he imagines he comprehends it All;—or finding others more ignorant than himſelf,

and

and gliding into advantageous ſtations with the ſucceſsful gale of friendly favour, he, in proſpect of the ſame aſſiſtances, is fully ſatisfied with himſelf that he knows enough.—Or, by another compendious method of Self-deceit, he runs for ſhelter to the eſtabliſhed reputation of that ſchool or ſociety in which he is educated, and by an hereditary kind of right uſurps thoſe honours, to which he contributes nothing but a loud and forward zeal in proclaiming them. Is it ſurpriſing, if, under theſe circumſtances, he is for taking his eaſe in mirth and idleneſs,—if he continues ignorant, and becomes contemptible?

But, whatever chance a young man may think he has of deceiving the World, it certainly concerns him not to deceive himſelf, not to ſtretch the notions of his Self-importance to the hazard of his own undoing, nor to ſuffer himſelf to be loaded with ſuch a burdenſome credit as muſt cruſh him whenever his merit is brought to the teſt. If then, the faſhion of the times, by bringing the antient ſtrictneſs of Academical Diſcipline into diſrepute, has deprived him of many advantages, the more neceſſity will there be of ſubſtituting, in the room of it, ſome courſe of Self-diſcipline: and, if the interpoſition of friendly reſtraint and expoſtulation is apt to be reſented, as the

effect

effect of over-officiouſneſs, impertinence, and ill-nature—though he cannot bear the being queſtioned by Others without ſhame and vexation, yet ſurely he may find inclination to converſe with himſelf;—and he will, I hope, kindly accept the following plan for carrying on this ſcrutiny ſo important to his improvement and happineſs.

I may go on to obſerve, that as grown perſons are not always proof againſt the allurements of Pleaſure from without and of Self-deceit from within, even They likewiſe may purſue the ſame method of Self-examination with great proſpect of advantage: I might inſiſt that no articles of enquiry, which are truly intereſting to the Pupil, can be altogether unconcerning to the Tutor; I might---I will go on, and every good mind will pardon my preſuming to ſketch out ſomething of what every ſuch Inſtructor may be ſuppoſed---and indeed ought to ſay to himſelf. And happy will it be, if in each article of enquiry, he can return an anſwer perfectly ſatisfactory to his own mind, and to the expectation of thoſe who have honoured him with their confidence!

The courſe of a Tutor's Self-examination then, I apprehend, may proceed in the following manner.

HOW

HOW far have I perfected myſelf in the ſeveral Branches of Learning, profeſſed to be taught in the Univerſity?

What aſſiſtances do I procure for my pupils in thoſe parts where I feel myſelf to be deficient?

Do I ſo plan out the diſpoſal of my own Time, that I can fulfil the Duties of my Office with punctuality, and at the ſame time purſue my own Studies, as well as take the Exerciſe proper for my Health?

What are the Amuſements and diverſions in which I delight?

Are they proper for a Clergyman and Tutor?

Are they not likely to be drawn into ill example by my Pupils?

Do I ſo plan out the Time of my Pupils, that they may attend my inſtructions in the ſeveral branches of Academical Learning, within the Time allotted them here by their Parents?

Do I endeavour to render the Learning of former ages intelligible to them, while I inſtruct them in the diſcoveries of later times?

Do I direct the more particular attention of each perſon to ſuch things as may chiefly relate to their intended future part in life?

Are the times of my Lecturing them fixed and ſtated? or,

Do I call them to Lecture only at ſuch times as I find myſelf free from other engagements?

Do I conſtantly or frequently inſpect the compoſitions made by them in the ordinary courſe of Exerciſe for the Officers of the College?

Have I ever enquired of them, whether they have been Confirmed? and what ſenſe they have of their Duty in frequenting the Chapel—and the Communion?

Do I ſet them a good example by the conſtancy of my own attending divine Service, both Morning and Evening?

Do I give them any ſtated Lectures on the ſubject of Religious knowledge?

Do I occaſionally, in ſeparate converſations, endeavour to make this important branch of knowledge eaſy to them?

Do I caution them againſt miſtakes—endeavour to remove difficulties—and acquaint them with ſuch Books as may give them ſatisfaction?

Do

Do I ſet them a good example by my conſtant attendance upon the Univerſity Sermons?

Do I teſtify my regard to the Honour of the Univerſity by my perſonal attendance at the more ſolemn Lectures and Publick Orations?

Do I purſue that regard by inciting my Pupils to do the ſame?

Am I attentive to their welfare in point of Health?

Do I admoniſh my Pupils earneſtly and freely, thoſe of higher rank eſpecially, when I ſee them irregular in their Habit?

Indecent in their behaviour?

Immoderate in their expences?

Regardleſs of College-Rules?

Negligent in their Attendances?

Remiſs in their ſtudies?

Imprudent in the choice of their companions?

Tending towards Vice?

Do I occaſionally viſit them in their chambers, in order to aſſiſt myſelf in judging of their true condition and ſtate in the foregoing reſpects? or,

Do I leave them to ſhift for Themſelves, to learn what They can? and to do as They pleaſe?

Upon what principle is ſuch my remiſſneſs founded?

Is it becauſe I fear to diſpleaſe them?

—— becauſe I care not for the trouble?

—— becauſe I would maintain the character of being gentleman-like and good-natured?

Is not ſuch remiſſneſs inconſiſtent with the Truſt I have undertaken?

What does the Parent expect from me in theſe particulars?

What does the World expect?

What will the young men themſelves think of it hereafter?

Am I entruſted with the care of my Pupil's money?

Am I punctual in my diſburſements?

Do I regularly ſtate my accounts for the ſatisfaction of my Pupils, and for their better introduction into the management of their affairs?

Do I inſiſt upon being regular and punctual in their diſcharge of all neceſſary articles?

Do

Do I give the Parent or Guardian timely notice of all neglect or remiſſneſs in this particular?

Do I conſtantly tranſmit to them ſuch Bills as have been intruſted to my Payment?

But enough of This.—If a well-diſpoſed Youth ſhould want a ſcheme of Self-examination in reſpect of his Religious and Moral condition, I may refer him to a very common and very good book.—*The Whole Duty of Man.*—In the following ſcheme (the literary parts of it) he may expect to find the moſt material articles in each branch of ſtudy; to them let his attention occaſionally be directed, both in examining his own proficiency, and in aſking advice from others, what method he is to purſue, and what books he ought to conſult: By ſo doing, he will probably ſoon arrive at the firſt ſtep towards becoming wiſe, that of knowing himſelf to be ignorant. And I would further adviſe him, in the courſe of his Reading, to ſupply ſome of thoſe defects, which I am ſenſible may be noted in the following ſections, and which indeed are unavoidable in ſketching out ſo extenſive a ſubject of Enquiry.

GENERAL

GENERAL QUESTIONS.

DO I come to the Univerſity with a full reſolution to follow the Advice of my Parents and Governors, and to obſerve the rules of Diſcipline eſtabliſhed in my College?

Am I deſigned by my friends for any particular profeſſion?

Do I conſider often how I may beſt prepare myſelf for entering upon it with reputation and ſucceſs?

Have I formed to myſelf any regular plan for the diſpoſal of my Time?

—— for the proſecution of my Studies?

Am I careful in the choice of my Companions?

Do I take myſelf to be a man of Spirit?

Have I the courage to refuſe compliance with what I know to be wrong?

EXPENCES.

HAVE I any ſtated allowance for my Expences at the Univerſity?

Have I any income from Scholarſhip or Exhibition?

Ought I not frequently to conſider what are the ſeveral articles of neceſſary and ſtanding expence before I allot any money for Diverſions and Amuſements?

Are not the cheapeſt Diverſions commonly the moſt healthy and reputable?

What is the common expence of the following Articles to a perſon in my ſtation?

Necessaries.	Occasional.	Unacademical.
Tuition.	*Charity.*	*Livery Servants.*
Chamber Rent.	*Lectures in Experimental Philosophy.*	*Horses.*
University-Dues.	*Chemistry.*	*Chaise-hire.*
College-Dues.	*Anatomy.*	*Coffee-house.*
Butlery.	*Common-Law.*	*Ale-house.*
Commons.	*Master in Fencing.*	*Tavern.*
Bed-maker.	*Dancing.*	*Cook's-shop.*
Shoe-cleaner.	*Musick.*	*Billiards.*
Laundress.	*Drawing.*	*Tennis.*
Barber.	*French.*	*Cards.*
Bookseller.	*Italian.*	*Diversions.*
Mercer.	*Physician.*	
Taylor.	*Surgeon.*	
Sempstress.	*Apothecary.*	
Shoe-maker.	*Nurse.*	
Candles.	*Upholsterer.*	
Grocery.	*Joiner.*	
Fuel.	*Painter.*	
Hosier.	*Glazier.*	
Glover.	*Smith.*	
Milkman.	*Fees for Degree.*	

How much do I think reasonable to be allowed for Pocket-money and Diversions?

But will the income of my own fortune allow this?

Can my Parents Income afford me this Allowance?

Do not I over-rate my Parents clear Income?

Will not such Allowance be more than can be allotted to my other Brethren and Sisters?

Will it not deprive my Parents of their present Comforts and Conveniencies?

Will it not disable them from making due Provision for my Mother, and my other Brethren and Sisters?

Ought not what I spend at the University to be charged to my account as part of my Fortune?

Is it not a miserable thing to be in Debt?

Is it not unjust in me to contract Debts, which I have no probability of being able to discharge?

What probability have I of discharging those which I have contracted?

—— of affording to live hereafter as expensively as I do at present?

But,

But, ſuppoſing my preſent income will allow me in being expenſive, will not my example be injurious to others?

Will it not bring diſcredit upon the Place?

Shall I be at all more reſpected for my expenſiveneſs in Dreſs or in Entertainments?

Will it not be more uſeful and creditable with my ſuperfluities to do acts of kindneſs to my poor relations — or indigent Scholars — or induſtrious poor Tenants — or miſerable objects occaſionally recommended to me?

What inſtances of my Bounty in any of theſe ways do I recollect?

RELIGION.

HAVE I an humble and grateful ſenſe of duty towards God, for my creation, preſervation, and redemption?

Am I truly thankful for thoſe bleſſings which by the diſpoſition of His Providence are given me in my health, friends, fortune and education, beyond many of my countrymen?

Have I a ſincere deſire to perform the duties which as a man and a chriſtian, I owe to God, my neighbour, and myſelf— and am I deſirous to fulfil thoſe duties which are, and will be, incumbent upon me in my particular ſtation and calling?

Do I endeavour to cultivate and improve in myſelf ſuch deſires by occaſional acts of prayer in private?—and by a regular attendance upon the ſervice of God in publick?

Was I in my younger days regularly inſtructed in the principles of the Chriſtian Religion?

Hath my tutor given me any advice or inſtruction upon that ſubject?

Have I endeavoured to improve my knowledge of the ſame by the help of ſome approved expoſition of the Church Catechiſm?

Do I, upon ſuch points as are leſs obvious, conſult thoſe paſſages of Scripture which are therein cited in proof and ſupport of the ſame?

Do I, in the ſeaſons of the more ſolemn feſtivals of our church, more particularly endeavour to obtain a more accurate knowledge of the great points of Religion relating thereunto?

Have I been Confirmed, and do I underſtand the nature of that ordinance of our church?

Do I embrace the opportunity of receiving the Holy Communion at convenient intervals?

Do I endeavour, at ſuch ſeaſons more particularly, to obtain a full knowledge of that inſtitution?

Do I, in general, make a difference between Sundays and common-days in reſpect of the object of my ſtudy?

Have I any table of reference to ſermons proper to be read and conſulted upon particular points of faith and practice?

Have I a fair edition of the Old and New Teſtament in Engliſh?

Do I endeavour by degrees to perfect myſelf in their original languages?

Have I any approved expoſition of Scripture, to be conſulted by me, as difficulties or doubts ariſe upon particular paſſages?

Ought not all abettors of Irreligion and immorality, in common converſation, to be rejected with ſcorn and abhorrence?

Is it not an argument of ſomething vicious (in young perſons eſpecially) to ſeek after objections againſt Religion and Virtue?

Are not ſuch, commonly, vicious in their practice?

Will it not be juſt and prudent in me, to wave all conſideration of ſuch objections, till I have ſeriouſly conſidered the principal points of that Religion under which I am born, and which is eſtabliſhed in my native country?

Have I ever duly conſidered the evidence whereby the truth of Chriſtian Religion may be evinced?

Have I any book, which repreſents this matter in a compendious view?

Do I, whenever I find myſelf labour under doubts and difficulties, in theſe or ſuch important matters, conſult my tutor or ſome able friend?

DIVINITY.

WHAT foundation have I laid for improving myſelf and inſtructing others in the knowledge of Divinity?

Have I been careful to obtain that degree of knowledge which is referred to above?

Have I conſidered the texts of Scripture, whereby the principal truths contained in the Church Catechiſm may be evinced.

Have I given myſelf the pains to ſtate in writing the principal doctrines and duties of Chriſtianity with the Scripture proofs extracted from ſome approved expoſition of the Church Catechiſm?

Have I been inſtructed in any regular ſyſtem of moral philoſophy?

Have I compared diligently the truths there inculcated with the ſcriptural determinations upon thoſe points, as repreſented in ſome ſuch book as Gaſtrel's *Chriſtian Inſtitutes?*

Have I frequently enlarged my thoughts upon the foregoing ſubjects, by occaſionally reading the moſt reputable ſermons of our Engliſh Divines?

Have I a ſerious and ſatisfactory perſwaſion of the truth and obligation of Religion in general?

Can I explain to others the reaſons on which my religious perſwaſions are founded?

By what methods did I proceed in deducing or confirming my concluſions concerning the Being and Attributes of Almighty God?

Do I ſee diſtinctly the connection of the ſeveral religious duties reſpectively correſponding to each of the Divine Attributes?

What Authors have I conſulted upon theſe points?

Hath the truth of Chriſtian Religion any immediate connection with or dependence upon the truth of the Jewiſh Religion?

Doth the eſtabliſhment of the truth of Chriſtianity reflect evidence upon the truth of the Jewiſh Religion?

How ſtands the argument for the truth of Chriſtianity as drawn from miracles?

What

What difficulties upon this ſubject have been raiſed of late years?

What are the moſt celebrated vindications of our Saviour's miracles?

How ſtands the argument for the truth of Chriſtianity, as drawn from prophecies?

—— from types?

By what later writers have theſe ſubjects been moſt fully illuſtrated?

Do I underſtand enough of Hebrew to ſee or examine the force of any particular Criticiſm upon the Old Teſtament?

Have I conſidered the Canon of the Old and New Teſtament, as repreſented in our ſixth Article?

Have I conſidered the time—the Author—and the immediate occaſion of writing each book, as well Apocryphal as Canonical?

Have I any diſtinct notion of what different kinds of Books the Old Teſtament conſiſts?

—— the New Teſtament?

—— which Books are properly hiſtorical?

—— in what order of time the hiſtorical facts of each are related, and how far the hiſtory is continued in each?

Have I any Epochs by which to diſtinguiſh the Sacred Hiſtory into its ſeveral periods?

By what ſupplement do I fill up the ſpace of time intermediate between the Old and New Teſtament?

Have I any Book or Chronological Tables for methodizing the order of Sacred Hiſtory?

What are the beſt authors of this kind?

Do I note down ſuch remarks and criticiſms upon ſelect paſſages of Scripture as preſent themſelves to me in the courſe of my reading?

What are the principal editions of the Old Teſtament in Hebrew, Greek, Latin, Engliſh?

—— of the New Teſtament in Greek, Latin, and Engliſh?

What are their ſeveral moſt remarkable differences and excellencies?

What Lexicons or other helps have I to aſſiſt me in underſtanding the original Hebrew of the Old Teſtament?

—— the original Greek of N. T.?

—— for the explanation of Jewiſh Cuſtoms and Antiquities?

What commentaries have I upon the whole, or upon particular parts, both of the Old and New Teſtament?

What Concordances have I to compare Scripture texts in Hebrew?

—— Greek?

—— Engliſh?

Have I conſidered the doctrines of the Church of England as repreſented in the 39 Articles, together with the ſcriptural proofs cited by *Welchman*, &c. in ſupport of them?

Have I enlarged my thoughts upon the particular occaſion of them and their meaning, as repreſented by Biſhop *Burnet*, &c.?

Have I conſidered the ſeveral offices of our Liturgy, ſo as to be ready in my performance of them, and to underſtand their reaſon, as repreſented in brief by Mr. Wheatly, or, more largely by Dr. Comber?

Is there any particular deference paid by the Church of England to the authority of the Primitive Church? And what?

—— with reſpect to matters of Doctrine?

—— Diſcipline?

—— Church government?

From whence is the ſenſe of the Primitive Church to recollected?

What books repreſent moſt diſtinctly the hiſtory of the propagation of Chriſtian Religion, within the three firſt centuries?

—— the antiquities, the inſtitutions, diſcipline and doctrines, anciently received throughout the Chriſtian Church?

—— in a compendious and diſtinct view, the ſucceſſion of what are called the Fathers, and other eccleſiaſtical writers?

Which are the moſt eminent, in Greek?
in Latin?

What are their ſeveral excellencies reſpectively?

Have I any diſtinct notion of the firſt propagation of Chriſtianity throughout the world, till the civil eſtabliſhment of it by Conſtantine?

Have

Have I any general notion of the ſtate and progreſs of Chriſtianity from that time till the reformation?

Do I know any thing of the Hiſtory of the Eſtabliſhment of Chriſtianity in this my native country?

—— of the progreſs of it till the time of Henry VIII?

Do I know any thing of the ſteps taken in that and the following reigns towards a reformation from the errors and uſurpations of Popery?

What are the eſſential differences between the Church of England and Rome in point of Doctrine?

—— in point of Church-government?

—— in point of Church-ſervice and Diſcipline?

Do I know the arguments whereby our Church is juſtified in her ſeparation on each of theſe articles?

What books contain the fulleſt repreſentation and confutation of Popery?

How does the Church of England ſtand diſtinguiſhed from Diſſenters?

——— Preſbyterians?

——— Anabaptiſts?

——— Quakers?

——— Independents?

What books are proper to be conſulted with regard to each?

What——with regard to the Eccleſiaſtical Laws which a private Clergyman may be immediately concerned to know?

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